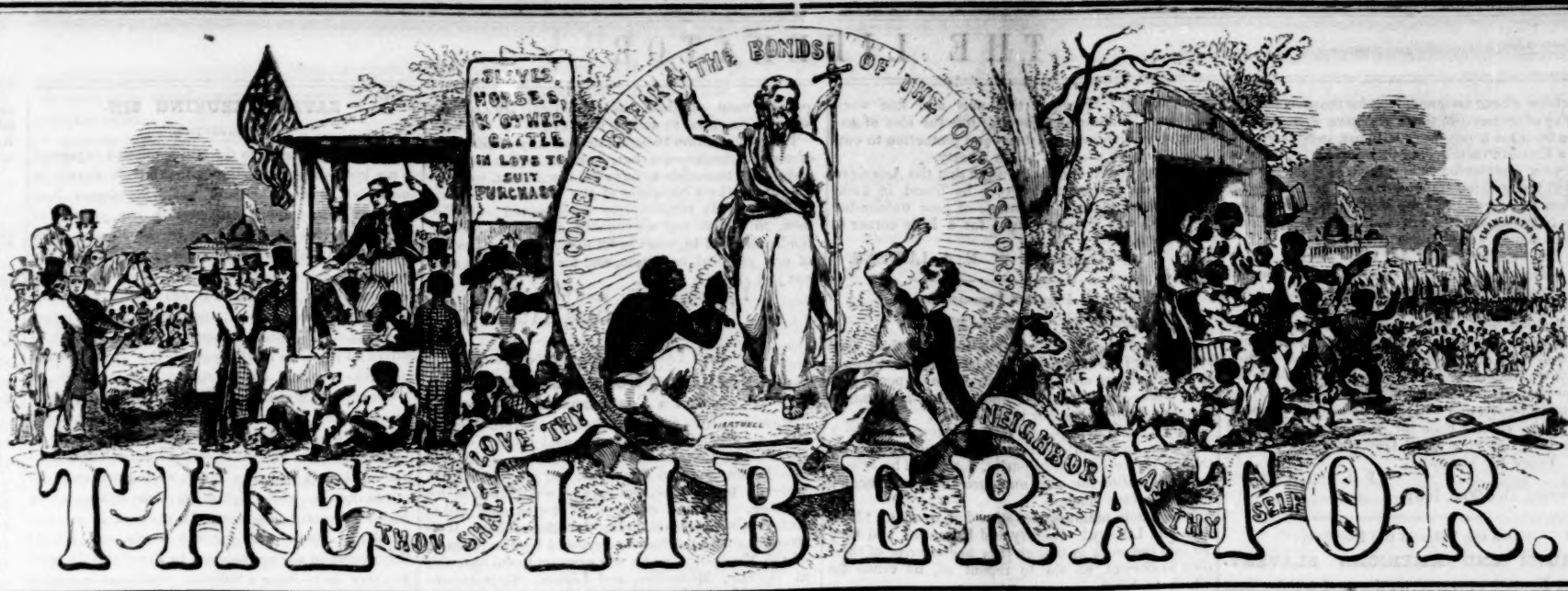


THE LIBERATOR  
PUBLISHED  
EVERY FRIDAY MORNING,  
AT THE  
ANTI-SLAVERY OFFICE, 21 CORNHILL.  
F. Wallcut, General Agent.  
Subscription price—\$3 per annum, in advance.  
Advertisements are to be made, and all letters  
sent to the Editor, to the General Agent.  
The paper will be sent to one address for TEN  
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Advertisements making less than a square in-  
serted for 75 cts.—one square for \$1 00.  
The Agents of the American, Massachusetts,  
and Ohio Anti-Slavery Societies are au-  
thorized to receive subscriptions for the Liberator.



NO UNION WITH SLAVEHOLDERS!  
THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH  
AND AN AGREEMENT WITH HELL.'  
'Yes! It cannot be denied—the slaveholding  
lords of the South prescribed, as a condition of their  
assent to the Constitution, three special provisions to  
secure the perpetuity of their dominion over their  
slaves. The first was the immunity, for twenty years,  
of preserving the African slave trade; the second was  
the stipulation to surrender fugitive slaves—an en-  
gagement positively prohibited by the laws of God,  
delivered from Sinai; and, thirdly, the exaction, fatal  
to the principles of popular representation, of a repre-  
sentation for slaves—for articles of merchandise, under  
the name of persons. . . To call government thus con-  
stituted a democracy, is to insult the understanding of  
mankind. It is doubly tainted with the infection of  
riches and slavery. Its reciprocal operation upon the  
government of the nation is to establish an artificial  
majority in the slave representation over that of the  
free people, in the American Congress, and thereby  
to make the PRESERVATION, PROPAGATION  
AND PERPETUATION OF SLAVERY THE VITAL  
AND ANIMATING SPIRIT OF THE NA-  
TIONAL GOVERNMENT.'—JOHN QUINCY ADAMS  
J. B. YERRINTON & SON, PRINTERS.

THE LIBERATOR.  
VOL. XXII. NO. 3.

BOSTON, MASS., FRIDAY, JANUARY 16, 1852.

WHOLE NO. 1097.

THE LIBERATOR.  
LLOYD GARRISON, EDITOR.  
LONDON, DECEMBER 8, 1851.  
THE LIBERATOR'S ATTACK UPON  
GEORGE THOMPSON.  
On this subject, some  
of the leading abolitionists  
of the day, have been  
expressing their opinion.  
The Liberator, in its  
issue of the 15th inst.,  
has published a long and  
careful article, in which  
it has endeavored to show  
that Mr. Thompson's  
conduct, in his recent  
visit to America, was  
entirely unwarranted.  
The article is a very  
careful and able one,  
and it is to be hoped  
that it will have the  
effect of settling the  
question, once for all.  
The Liberator's attack  
upon Mr. Thompson is  
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the way of the emancipation of the slave—well, what then? We will denounce him as pro-slavery? Not a bit of it. 'We will begin to suspect'—he will not be sure about it—he is not sincere in the cause! Then he says, 'I do not think'—he is not by any means certain, and wishes the people of Brooklyn to understand him as not at all speaking dogmatically upon the subject. That any American should be ashamed to say that he is an abolitionist. Now, that is the extent of the testimony proposed to be borne in England against American slavery by the representative of the 'British and Foreign Anti-Slavery Society.' But, with singular inconsistency, while standing, at that very time, in Mr. Beecher's pulpit, he had just done the very thing he says would justify him in 'beginning to suspect the sincerity' of an American minister; for, in order to procure the pro-slavery spirit of a New York audience, he himself said, in distinct terms, 'We know the difficulties which surround the question here.' We know that the slave States are sovereign, and have a right to legislate for themselves in this matter;—thus throwing himself upon 'abstractions,' and doing all the pro-slavery party require—denying the supreme rights of the slave's only Proprietor, and Sovereign and Ruler of the Universe; destroying the appellate jurisdiction from man to man's almighty Maker. If Mr. Scoble had had any anti-slavery character in this country, upon his own showing, he should be justified in 'beginning to suspect' it. But he has got beyond the point of suspicion.

The same disingenuousness observable in Mr. Scoble's editorial productions characterized his Brooklyn speech—misrepresentation by the suppression of facts. Thus, in sketching the character of Thomas Clarkson, persons unacquainted with the truth would have imagined that that memorable abolitionist was a Liberty party man. No one could have supposed that the speaker was cognizant of the fact, that the two men whom Mr. Clarkson sent for upon his death-bed, in whose hands he placed his last anti-slavery will and testament, and constituted his anti-slavery executors, were WILLIAM LLOYD GARRISON and GEORGE THOMPSON; nor would they have imagined that the sentiments of that important document upon anti-slavery action were in unison, not with those of the 'American and Foreign,' or the 'British and Foreign,' but with the 'American Anti-Slavery Society.' It was not decent, moreover, in a temple sacred to truth, when speaking of WILLIAM WILBERFORCE, to conceal the fact, that the man whom the speaker had just praised, (Mr. Thompson), was nevertheless that great man's personal friend and confidant, while he (John Scoble) had no official connection with, and knew little of him, except from tradition.

The attempt to propitiate the pro-slavery power of America, by sacrificing his 'eloquent and able countryman,' was, *per se*, an act of cowardice and treachery; but when the personal obligations the speaker was under to Mr. Thompson are taken into consideration, to the exclusion of those unenviable qualities must be superadded that of ingratitude. That George Thompson went to America, 'not for the purpose of appearing as the advocate of emancipation,' is false. In his farewell speech at the London Tavern, he declared that he was going for that object, though not exclusively, or perhaps even primarily. The indirect reference to Mr. Thompson's confidential letter to himself, and the allusion to the 'private objects' of his mission, was as wanton and unbecoming as it was ungenerous and malicious. The disclaimer was quite complete without that. Mr. Scoble knows, that had Mr. Thompson been as self-seeking and hypocritical as some of his smooth and oily slaveholders, he might also have visited America for no other purposes but those of 'health and recreation.'

What the 'many things' are, which led to the extraordinary declaration that Mr. Thompson did not go to America 'as the representative of the British and Foreign Anti-Slavery Society,' we are left to guess. One fundamental difference between him and them is well known, and rendered any such disclaimer impertinent and idle; namely, his unswerving faithfulness to the cause of the slave, unflinching by personal or party considerations. Such a declaration was indeed absolutely ridiculous, inasmuch as the most unequivocal declarations of the infidelity of that Society, and the wilful suppression of the most important anti-slavery intelligence by its organ, the 'Reporter,' had over and over again been published in England and America, before Mr. Scoble's arrival even in Canada, and that too in connection with Mr. Scoble personally.

So far from any rational meaning being *prima facie* attachable to Mr. Scoble's declaration, it amounts to much about the same as a declaration coming from Clay or Webster, that they were not connected in philanthropic effort with William Lloyd Garrison, and the Society whom he represents. But here was the jugglery; although there was but one pea, there were three thimbles on John Scoble's board, and the point was to be gained by a single off-hand sleight from one to another. The object was, to lead the by-standers to bet upon the wrong thimble; or, in other words, to create such a confusion by ringing the changes upon the phrases 'British and Foreign Anti-Slavery Society' and 'the great body of English abolitionists' as to substitute the one for the other; or to induce the belief, that they are in fact convertible terms.







every Hall still receives the flood tide of visitants by the great historical progressive tabular of the "Crystall Palace and World's Fair." This work of art leaves Boston very soon, and only is exhibited twice daily, at 3 and 7, P. M.

**INFORMATION WANTED.**

OSHA F. JOSSELYN, of Pembroke, Mass., 21st day of July, for the White Mountains, not heard from since. He being out of and his relatives expecting him to return in a few days, they feel anxious for him. He is in his 40's; if living, has dark brown hair, dark eyes, rather short in stature; he under front teeth very much crowded. He wore away a black cloth, a black satin vest, single-breasted, buttoned up high in the neck. If any one can inform of his whereabouts, or, if he should die, and see this, if he or any one will write to JOSSELYN, Pembroke, Mass., it would deeply interest his relatives.

**ENGLAND FEMALE MEDICAL COLLEGE.**

Next term will commence Feb. 16, 1892, and last four months. Professors, (the four first are from the Philadelphia Female Medical College.) R. Moseley, M. D., Anatomy and Surgery; Langshore, M. D., Obstetrics and Diseases of Women; W. D. Dickson, M. D., Materia Medica and Pharmacy; Abraham Loxey, M. D., Theory and Practice of Medicine; Wm. M. Corbridge, D. Physiol., Hygiene and Medical Jurisprudence; Enoch C. Rolfe, M. D., Chemistry; Hanger, M. D., Demonstrator of Anatomy. Matriculation, \$5; to each of the six Professions, Dissecting fee, \$5.

TIMOTHY GILBERT, President.  
EL GREGORY, Sec'y, 71 Cornhill, Boston.

**ANTI-SLAVERY CONVENTIONS.**

NEW SERIES.

SPRINGFIELD, (Hampden Co.)

Friday Evening and Sunday, Jan. 17 and 18.

A Convention will be attended by Parker Pillsbury, Lewis, and Lucy Stone, on behalf of the Anti-Slavery Society.

**CONCORD.**

Dr. EL MAY, Jr., will attend meetings in Concord, on Sunday, Jan. 13, afternoon and evening.

**ANTI-SLAVERY LECTURES.**

Moody will lecture on Anti-Slavery and Higher Law, in

	Friday,	January 16,
Hillston,	Sunday,	" "
Andover,	Wednesday,	" 21.
Concord,	Thursday,	" 22.

At all the above places are earnestly requested to make all needful arrangements.

GEORGE W. PUTNAM,  
Agent of the Massachusetts Anti-Slavery Society, at present in Barnstable County for a short time, as follows:

Monday, Thursday & Friday evenings, Jan. 15 & 16.	at 7 o'clock, (agains) Saturday evening	" 17 & 18.
Monday, Tuesday evening	" "	" 20.
Tuesday, Wednesday	" "	" 21.
Wednesday, Thursday	" "	" 22.

Subsequent meetings, up to Monday, Jan. 25, to be decided hereafter.

DANIEL S. WHITNEY,  
Agent of the Mass. Anti-Slavery Society, will meet in BERLIN, (Worcester Co.) on Sunday, Jan. 18.

WEST BOYLSTON, on Sunday, Jan. 25.

**TEMPERANCE NOTICE.**

The State Temperance Committee respectfully request those who have charge of the MAINS LAW PATROL to forward them to their office, No. 9 State Street, on before Saturday, Jan. 17.

We also invite the attendance of all friends of the cause at the Mass. Temperance Convention, to be held at the Tremont Temple, Boston, on Wednesday, Jan. 21st, at 10 o'clock A. M. It is expected there will be a general no-litigation of fares on the roads, and there is reason to anticipate a meeting of extraordinary interest. A procession will be formed about the building, and will proceed to the house with the Petitions.

EDWARD OTHMAN, Chairman.

**TO LAWYERS AND OTHERS.**

If you are a ready penman and copist, is desirous of obtaining writing, which may afford her remuneration. By addressing Mrs. B., Liberator office, particulars may be known.

**ARRIVED—In this city, on Monday evening, Jan. Rev. Theodore Parker, Mr. HENRY JAMES PRENTISS, Miss Martha, daughter of the late ORADIAN PARKER, Esq., of Northfield, Mass.**

**—At Newburyport, Rev. Hervey Wilbur, Minister, N. Y., Rev. Oliver Wetmore, a native of Middletown, Ct.**

**THE CRYSTAL PALACE!**

FOR A SHORT SEASON ONLY!

EXHIBITION DAY, at Amory Hall, at 3 o'clock, every evening, at 7-12 o'clock.

Admission, 25 cents. No hall price tickets.

The Crystal Palace of the Crystal Palace and the Grand Opening of the Crystal Palace and the British Court. Superb View of the whole Navy. The Navy in all its parts. The Naval Division. The whole Transport. The Agricultural Division, with McCormick's famous American The Yacht America in her celebrated trip of 1870.

**EXHIBITION OF SCULPTURE.**

E. A. BRACKETT'S  
GALLERY GROUP of the "Shipwrecked Mother and Child," is now open on Exhibition at No. 1, Hall, from 9 A. M. till 9 P. M. Admission, 10 cts. Jan. 16.

**STINGS OF W. L. GARRISON.**

day published, "LECTIONS FROM THE WRITINGS AND SPEECHES OF WILLIAM LLOYD GARRISON," pages, duodecimo. Price—in cloth, \$1.00; in paper, 50 cts. R. F. WALLCUT, 21 Cornhill.

"O, my brethren! I have told you better truths, but without bitterness. For I do not think it right to offend them, nor never can find true courage dealing with them. But, my brethren, I am confident, does not look like your own views." —COLLIERIE.

**Dissolution of Partnership.**

J. C. P. is hereby given that the Partnership heretofore existing, under the firm of Smith, Ober & Co., this day dissolved, by mutual consent, the partner, Thomas Smith, having retired from said firm, and sold all his interest to his co-partners, and settle all demands.

\* THOMAS SMITH,  
DAVID B. MOREY,  
REUBEN H. OBER.

Business of the old firm will be continued at Stand, No. 2 and 3 Haverhill street, by Morey & Ober, where will be found a large assortment of British Ware and Glass Ware, and the customers of the firm and others are invited to call and examine buying elsewhere.

Jan. 1st, 1852. Sm.

**JOHN CURTIS & CO., TAILORS.**

ANN STREET, (THREE DOORS FROM UNION).

MRS. CASSIMERES and VESTINGS. Also, general supply of Fashionable and Ready-made Clothing.

JOHN CURTIS.  
W. F. ATKINS.

**H. Martineau's New Book!**

LETTERS TO THE LADIES ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT.

HARRIET MARTINEAU and H. G. LAMONTAGNE  
American edition, just published and for sale by J. P. MENDUM, 4 Washington street, up stairs, 4th story.





At the Pilgrim Festival, at Plymouth, Dec. 23d, Allen C. Spooner, Esq., of Boston, replied to the sentiment of 'The faith of the Pilgrims,' concluding thus:

But, Sir, the Puritans were not alone remarkable for their faith in God. They had a very persistent and consistent faith in another personage, whose name defies me to mention. But, in anticipation of the exigencies of this occasion, I have prepared a few doggerel rhymes, which I propose to inflict upon the good nature of the company. Mr. Spooner then read the following lines:—

#### THE FAITH OF THE PURITANS.

The Puritans were a hard, flint-visaged race—  
Where'er they set their foot, they meant to stand;  
With God and Christ they conversed, face to face—  
Trusted them on the ocean and the land.

But they only faith was not in God,  
Nor yet from him their only dread of evil;  
While seas they crossed, and savage forests trod,  
They kept a steadfast credence on the Devil.

When bright prosperity their skies illumined,  
They saw his tempting in the flattering light;  
When deep disaster all their hopes embombed,  
'Twas he who shrouded them in deepest night.

He lurked in ambush at the festive board—  
He set the tempting vintages as a foil—  
He stood beside them when the wine was poured—  
He watched amidst their cheer to share his spoil.

When storms their scanty harvest swept away,  
He did the deed, to test their faith in God—  
When sudden sickness took their friends away,  
'Twas he who exercised the chastening rod.

His blandishments in noontide's glare were spread,  
His vigilance no darkest night could balk—  
From early birth, till numbered with the dead,  
His fell endeavors thronged their every walk.

He was their foe; their stubborn, steadfast foe—  
His machinations sought their constant harm;  
All his successes only wrought their woe—  
Active in all distresses was his arm.

If children swallowed pins, 'twas his affair;  
If people strayed, they were by him misled;  
If wrestling Elders lost their thread in prayer,  
'Twas he who put confusion in their head.

When fishing-boats could not get round Beach Point,  
'Twas he the adverse winds and tides who bred—  
When Elder Brewster's toe got out of joint,  
The blame came wholly on poor Satan's head.

If codfish would not bite, 'twas his fault;  
If huckleberries failed, his hand was in it;  
If Standish's old horse got blind or halt,  
They saw his doings in it in a minute.

With him to combat was their stern belief—  
In court, in camp, in field, in church, at home—  
To baffle him was serving God the best—  
Who for their trial suffered him to roam.

Nor God, nor man, nor righteousness, nor evil,  
Nor sun, nor star, nor day, nor night, nor morn,  
Nor yet their own more real than the devil,  
Who punctured them for aye with fleshly thorn.

Sternly and loftily they dared his might—  
With every craftiness his plans outwitted;  
Trusting in God, and valiant for the right,  
Their ardent hate was never premeditated.

This made the axis of the Pilgrim mind—  
This made them stubborn in their good old way—  
This made New England what even now we find—  
This made us all what'er we are to-day.

Then to the Pilgrims be our praises given,  
Their trust in God, their hatred of all evil;  
Yet, though their precious souls now rest in Heaven,  
Let us preserve their horror of the Devil.

#### A SONG OF LIBERTY.

BY THE REV. HUGH HUTTON, M. A.

Go! tell us of Greece and Rome!  
We look for freedom nearer home;  
Like them, Oppression's yoke we'll spurn,  
Nor act oppressors in our turn;  
In British soil we plant the tree  
Of Universal Liberty.

To justice and religion true,  
We'll guard our rights—our neighbors' too:  
Where'er we hear a nation groan,  
We'll make their wrongs, their cause, our own;  
Till kings and nations both shall see  
Their only strength is Liberty!

We claim the human race our kin,  
Whatever color tints the skin,  
Whatever creed their tribes profess,  
Whatever tongue may ask redress;  
We'll reach to all the hand that's free,  
To lift them up to liberty!

We'll waft this truth o'er every wave—  
'Man ne'er was formed to be a slave;  
The heirs of an immortal mind  
For equal freedom were designed—  
Till every land and every sea  
Resound the cry of liberty!

From the Boston Christian Register.

#### KOSSUTH.

Illustrious man! who doth to Heaven appeal  
Against the tyrant's might, and tyrant's wrong;  
And as thine own country's wounds doth feel,  
Forget not in whose strength vain man is strong.

Not in the mighty wind, that mountains shake,  
Not in the earthquake, nor avinge fire,  
But in the still, small voice Jehovah spake,  
Rebuke thus his warlike prophet's ire.

'Tis ours for Truth to suffer, and to speak;  
But not to fight, or warlike trumpet blow;  
The strength of armies in her cause is weak,  
And Freedom finds in these her deadliest foe;

For never can the Truth or Right prevail  
Till rust consume the sword and warrior's mail.

J. V.

#### THE FISHERMEN.

BY THE AUTHOR OF 'ALTON LOCKE.'

Three fishers went sailing out into the West,  
Out into the West as the sun went down,  
Each thought of the woman that loved him the best,  
And the children stood watching them out of the town;

For men must work, and women must weep,  
And there's a little to earn, and many to keep,  
Though the harbor bar be moaning.

Three wives set up in the light-house tower,  
And trimmed the lamps as the sun went down,  
And they looked at the squall, and they looked at the shower,  
And the rack came rolling up, ragged and brown;

But men must work, and women must weep,  
Though storms be sudden, and waters deep,  
And the harbor bar be moaning.

Three corpses lay out on the shining sands,  
They lay in the gleam as the sun went down,  
And the women were watching and wringing their hands,  
For those that will never come back to the town;

For men must work, and women must weep,  
And the sooner it's over, the sooner to sleep—  
And good-bye to the bar and its moaning.

## The Liberator.

### REPLY TO A SERMON OF DANIEL FOSTER, OF CONCORD, MASS.

Entitled, 'The Bible not an Inspired Book,' published in the Liberator of Nov. 14, 1851.

[CONCLUDED.]

Our attention is called to a brief examination of the Mosaic code, the policy of the Hebrew Commonwealth, for which the express and entire approval of God is claimed. Nay, more; it is claimed that God himself edited this code, and ordained this policy, through Moses, whom he used as an instrument in consummating a divine and heavenly work. To this I reply, there is more truth in this statement, than in any paragraph of equal length in the sermon. Nor for its truth or falsehood. The claim here referred to was set up by Moses himself, who never seems to have lost sight of it for an hour, for forty years. Was it true or false? The same claim was continued by Joshua—by the judges and prophets from Moses to Malachi; was resumed by John the Baptist, acknowledged by Jesus, as we have seen, and claimed by all his apostles and their successors to this day. Query—Is this a 'lie'—a 'myth of the dark ages'? Was Moses a madman, an impostor, a fool, a liar, a false historian, a fanatic, a sectarian bigot, a deceiver of the people in his own and all succeeding ages, and yet worthy of 'reverence and love'—as great and good as Confucius?

Mr. Foster's words in answer to this are—'Let me say here, that I regard Moses with much reverence and love. I admit that he was one of the remarkable prophets of God, as Confucius was among the Chinese; (!!!) a burning and shining light, when judged in view of the darkness of his day.' Here we have it; a false historian, a liar, a mythological, a fanatic, a sectarian bigot, living in a dark distant age, denounced by Christ, by reason, and by conscience, yet much 'reverenced and loved' by his reviewer—or, rather, most vile and profane slanderer. O, Consistency! thou art a jewel of little less value than Piety, Wisdom and Prudence!

Our author proceeds—'In the organization of the Hebrew State, and the establishment of his code, Moses claimed the sanction of God, legislated in the name of the Lord, and brought the phrase, "Thus saith the Lord," to confirm and fix in the public mind and conscience each statute.' All this I admit, as above stated, and with its truth or falsehood stands or falls the religion of the Bible, and the characters for truth and veracity, not of Moses only, but of Christ, his apostles, and all the prophets. Christianity is the religion of the Bible, of the Old Testament, as verily as the New. Destroy this claim of Moses, and the foundation, the whole foundation and superstructure of Christianity falls to the ground, as I think I have abundantly proved. Well, what says Mr. Foster? 'He legislated with human prejudices and human frailties, in a dark age and for a besotted people. His system was in many respects beautiful and divine—[ah! how happens this?] In many others, it was dark, inhuman, barbarous and wicked.' Please compare this with Christ's account of it in the Sermon on the Mount, and in every part of the gospel. O shame, where is thy blush? O, where, O, where, our author says, in this same connection, 'This claim in regard to Moses and all fallible men, [and such, in his esteem, are all the prophets and apostles,] must be set aside as untenable, before the world can be redeemed, and the brotherhood of heaven be established.' That is, as I suppose, before Garrisonism, or the theology of the Liberator, can prevail, and the 'anti-slavery church' be established.

Again, he says—'It seems to me fully or dishonestly to claim for Moses, as many do, the full inspiration of God's mind.' Answer—We have seen who has done this, from Moses to Christ and St. John, inclusive, and from them to this time. I confess myself among the number. Mr. Foster and the Liberator to the contrary notwithstanding; and if the columns of the Liberator are opened, as my friend—or, rather, our mutual friend—declares they will be, I will satisfy the Lord God in my heart, and be ready to give reasons for the faith and hope that are in me, to the heart's content of Mr. Foster, Mr. Garrison, and the Anti-Slavery Church.

Our author continues—'Let us look at some of the wicked principles of the Mosaic code, for which the inspiration of God's mind is claimed without gospel or reason.' Again he says—'The law which was given by Moses was based on sectarian principles.' [Here follows a tirade of specifications, worthy of this theology and its author. Query—Will Mr. Garrison republish, and vindicate its truthfulness, modesty and piety? Doubtful.] Again—'The law, as given by Moses, enjoins retaliation; the Old Testament writers now enjoin the sublime duty of forgiveness and love toward enemies. The revengeful spirit of the Mosaic law, and the forgiving spirit of Christ's law, are as opposite as Zenith is from Nadir.' To the first clause of this paragraph, I give a flat denial. The statement is false and libellous, not to say blasphemous. To the last clause I reply, Christ had no law distinct from Moses—had he? Christ was a Reformer, not a Come-over merely; two things, than which few things are more distinct. He was a prophet and expounder of the LAW, (for God has but one moral law,) and not a legislator or promulgator of a new law. What in the Bible is called 'the law,' was the law or religion given to the Jews and the world through Moses. Christ, indeed, expounded it more clearly, increased its claims and penalties; but, unlike our modern would-be reformers, he was no Antinomian; but our modern reformers, falsely so called, are so much in the spirit of anti-law, that, forsooth, they must be Antinomian, both in regard to God's and man's law, and can only submit to an imaginary law of Christ, which, when looked for, is not to be found, except in their own disordered imaginations. Well, that is so much the better for such reformers.

Next follows a long tirade of misrepresentation, vituperation and abuse of our Pilgrim Fathers. In the true spirit of a certain son of Noah, he has uncovered our fathers' nakedness, exaggerated their faults, made no mention of palliating circumstances, or of virtues and redeeming qualities, and very piously (?) fathers the whole upon the 'vengeful spirit' of the Mosaic law. I forbear quotations.

Next, our government and people are shown to be in every evil respect, worthy of their fathers; and all is charged to poor Moses and his miserable institutions. Next, the law and poor Moses take the lash, for the ordination of the Sabbath, or a day of rest. Next, the formula, ritual, or mode of worship, are introduced. So it seems he had hitherto, unwittingly, thought and spoke only of the moral law, as distinguished from the ceremonial. But he now shows the ceremonial to be every whit as bad as the moral; and in relation to this and all which preceded it, he says—'My own conclusion is, that the forms of the Jewish Church were not appointed by infinite wisdom, but were the result of human and finite wisdom entirely.' Query—Is this orthodox Garrisonism?

In the next paragraph or subject of discussion, he speaks thus—'I wish now to call your attention to the position which woman occupies under the law given by Moses.' Here he occupies a column, with his usual accuracy, discrimination and modesty. This, perhaps, is saying enough for my purpose.

But I can pursue this notice no further now. It must suffice to say, that all that follows is of the same stamp as what precedes the last quotation. This sermon—no, tirade—must be read, in order to be sufficiently abhorred and reprobated by all common sense and truth. Truly, an age must be enlightened, inversely, which could produce such a discourse, or procure its publication, with approbation, in a public journal!

But I wish to ask the Reverend Mr. Foster and his spiritual father, and their coadjutors, a few questions upon the texts on which the discourse was founded, and with that I will stop my criticism for now, though a volume would be composed, if I wrote all I wish to ask. Concerning the first text—John 18: 37—I wish to ask, was the Jesus here referred to 'Him of whom Moses in the law and prophets did write,' or was it him whom Judas Iscariot kissed and betrayed? In other words, was it the Jesus of the Bible, or him of Faustus Socinus, Dr. Priestly and Elias Hicks? I think my meaning and intention cannot be misunderstood. Question 2d. The text says—'For this cause came I into the world.' Query—From whence did he come? Did he have a pre-existence? When, in what character, and under what circumstances, did he exist, prior to A. M. 4000 or 4000? Question 3d. What truth or truths did he come to bear witness to, if not to those which Moses and the prophets had written? Well, did he understand them as Messrs. Garrison, Foster & Co. do? If so, why did he not condemn and condemn them, instead of blessing them altogether, as Israel? How can you account for the conduct of Jesus toward such persons and characters as you represent Moses and the prophets to have been, and such an institution as you say Moses's law was? Was he ignorant of Moses and unenlightened, or what ailed him? You found out what made Paul talk so falsely and foolishly about woman, but what made Jesus do as he did? you have not told us. Did not Jesus do as I ever he did? Did Jesus come to bear witness to any other or different truth than was contained in the Old Testament? I think not.

Well, as to your second text, I wish to ask a few questions, as follows:—Are truth and grace synonymous terms? Are they a law—the law of Christ, as distinguished from the law which came by Moses? Doubtful. If they are not synonymous terms, nor a law, but denote different things from each other, and something different from law, what do they denote? To what law does Paul refer—Rom. 7: 7—when he inquires, 'Is the law sin?' [for sinful, wrong.] 'God forbid.' And again, he says, 'The law is holy, the commandment holy, just and good.' Yet again—Rom. 8: 31—'Do we [did Christ?] make void the law through faith? [Grace or truth?] God forbid. Yes, we establish [not abolish] the law.' Now, I ask, to what did the apostle refer in these texts, if not to 'the law which came by Moses'?

Again, I ask, do you recognize the distinction commonly made between the moral and ceremonial law, or the common and statute law? If so, what do you mean by these terms? How can one know them apart, or which is moral and which is ceremonial? To which of them do the commandments of Moses's law belong? Did Christ abolish and make void all the rest, as well as the fourth commandment? Is your 'polygamy,' which you charge upon Moses's law, to be found in the seventh commandment? If not, where is it to be found? Now, nothing is clearer to me than that the readers of the Liberator, in common with us all, need light upon the subject. Will you give it to us?

A word in relation to the inspiration of the Bible, and I am done, for this time and with this communication. I would first remark, that the word 'inspiration,' as used in this connection, is one of the most ambiguous words in use, and the thing or work it is used to denote is one of the most confused and perplexed subjects in theology. The learned, pious and good among Christians in all ages, since the days of the apostles, have revered the Bible, including both Testaments, as the Jews had before done the Old Testament. That all scriptures were given by the inspiration of God, and that 'holy men of old spake and wrote as they were moved by the Holy Ghost,' has been the belief of most Christians, both clergy and laity. But to give a satisfactory explanation of the manner in which this was done, has been like the great question of Philosophy, 'How comes man by his knowledge?'—unresolved and unanswered, even to this day. A false Philosophy of Man, of Nature, and of God, has occasioned all this darkness, difficulty and confusion, in all schools and parties, and so long as the connection between Psychology and Ontology, or between the subjective and objective worlds or departments of the world—or, in still other words, between matter and spirit, soul and body, remains a problem unresolved, so long, verily, will this darkness continue. These mysteries can all be cleared up and made plain, but not by the means now in the hands of the so-called learned world. I will do it in due time, if I can get a hearing. I shall not attempt it here. It shall suffice me here to prove the fact that the Bible is of God, as verily as any book is of an author. I mean to aver that the Bible, and especially the Old Testament, which is the subject now in dispute, is of God, in the sense which I understand Mr. Foster to deny it. I do not suppose him capable, much less actually engaged in playing triflingly with the word 'polygamy.' I understand him to aver simply that the Bible is of human and not divine origin—is of man and not of God. I join issue with him here.

Now, that the Bible is of divine origin, of God, from God, and consequently true in its history, correct in its doctrines, binding in its laws, rational in its requirements—to be believed when it promises, and to be feared when it threatens; that its prophecies are true, and have been or will be fulfilled; that its record of miracles is true and reliable; that it is, in all its teachings, true to nature and to fact; that it is exactly calculated to answer the professed end of its being, as all God's things in nature are; that it harmonizes with the nature of things, is what I aver, and what I understand Mr. Foster to deny. Now, all this stands or falls with the settlement of one question, viz.:—Is it of God? Are Paul and Peter to be credited? If the Bible be of God, then Christianity, technically so-called, stands. If not, infidelity, properly so-called, stands, and Christianity falls. Now, that the Bible is of God, as above explained, I prove, or attempt to prove, by the following facts and arguments, in addition to all I have before said—

1. This claim is set up by Moses, the prophets and apostles, i. e., by all the so-called divine writers, and testified to upon their consciousness and conscience. Their characters to me are unimpeachable, their testimony reasonable and undeniable, and I have no means to impeach them, or to answer or evade. I therefore submit. Others can do what seems good to them.

2. Their histories, statements, arguments, proofs, doctrines, laws, promises and threatenings, carry to me apostolical, internal evidence of their truth, simplicity and importance.

3. I understand Jesus, to whom all is referred by my opponent, as a witness and judge to confirm the claims of the writers above referred to, not only in claiming God as the author of the Bible, but also confirming its claim to pre-eminence in doctrine and discipline. This I understand him to do, even in the text John 18: 17. To what truth did he come to bear witness, if not to that contained in the Old Testament, as above explained? He came not to originate and promulgate new truth, but to bear witness to the truth. I doubt not, if Pilate had paused a moment, this whole matter would have been explained. The law was given by Moses, and Jesus came not to abolish and destroy, but to fulfill, to magnify and make it honorable. Hear what he said to the scribe, Mark 12: 29-31—'And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment. And the second is like, namely, this—Thou shalt love thy neighbor as thyself. There is no commandment greater than these.' See also the answer of the scribe to him, in the following verses. Will Mr. Foster please compare this scripture with his

sermon, and blush for his treatment of both Moses and Jesus?

But I have said enough upon this point elsewhere. If not, I will do it in a future communication. It is an argument more, and I have done. It is as follows. The Bible exists, and therefore must have come from a rational, intelligent source. There are but five classes of rational known to men or believed to exist, and the Bible must have come from one of these—1. God; 2. angels; 3. good men; 4. bad men; 5. devils. Now, the question is, from which of these sources came the Bible? We will commence with the last mentioned—devils.

1. It is disputed whether there is any such being or beings in existence. I shall dispute it, for the sake of argument, and demand proof. Now, if no devil is, the Bible cannot come from that source. But admitting again, for the argument's sake, that the devil exists, we have no evidence that he has power to produce such a work if he would, or could by any means be persuaded to do it if he could. At least, I demand proof, before I assert that the Bible was of the devil. If it was, then Jesus, in sanctioning it as he does, must be acknowledged to be what his enemies said he was—Beelzebub, the prince of devils, or confederate with them, the greatest of all deceivers. But this, even my opponents will not admit, for they think better of Jesus.

2. The same argument holds, and is as true of wicked men, as of their father the devil. They could not do it if they would, and would not if they could—would they?

3. Could it come from or be the work of good men? I answer, not under the attendant circumstances; for if it was of themselves merely, without inspiration, they must have known it so to be; but they uniformly declare that it was given them of God. Their testimony is not a matter of opinion, but of fact, and is either true or false. If their testimony is false, they are liars, and no prate about dark ages, superstition, &c., can be permitted to apologize for their—not mistakes—but downright falsehoods. Well, a liar is a dishonest and wicked man of a high order; so they lose their character, and fall into the first and second classes. Therefore, the Bible is not of good men.

4. The same argument holds equally good and strong on the assumption that angels are the originators of the scriptures. Besides, how could angels communicate with men, if Jehovah himself cannot? Again, if they could and did communicate it against the will of God, did they not also become sinners? They also lie, as well as the supposed good men, and become devils, not Bible makers.

So it seems to me conclusive, that neither devils, wicked men, good men, nor angels, could possibly have been the source from whence the Bible came. The only possible alternative, then, is, to accede to the claim of Moses and the prophets, as ratified by Jesus and his apostles, and all good men, in ascribing the Bible to God, and, of course, holding Mr. Foster and his coadjutors in error, yea, infidel error, of the highest stamp.

Here I will stop and rest my case for the present, hoping that the extent of my communication will not be an objection to its admission to your columns. The sermon occupies seven columns; this cannot fill three, as it seems to me. It is much longer than I would be glad to have it, but as short as I could make it. If you are the lover of truth and free discussion you profess to be, you will doubtless give it an insertion, and reply to it as you can or will.

The mercy to others show,  
That mercy show to me.

Yours for truth and right,  
JOHN LORD.

Portland, Me., Dec. 6, 1851.

ARE THEY FIT FOR FREEDOM?

Are they fit for freedom? is a question continually put to abolitionists, and one, to my mind, that requires but little consideration to answer. But there is another most vital question that grows out of this—Is slavery a wholesome discipline to fit a man or woman for freedom? Let us look the question straight in the face, and see, after duly weighing the pros and cons of the matter, what answer we can give.

Slaveholders are good, pious, kind-hearted men, it is asserted; and let us, for argument's sake, grant that the proposition is true—what then? We are generally kind to our horses and other cattle, and for a good reason—we want to get as much labor, and for as long a time as possible, out of them. Where is the man who is so brutish and so fallen as to whip the dog that carefully tends his house, or the horse that readily obeys his wishes? If there are any, they are scarce indeed, compared with those who kindly treat and take care of them; and should one who has human beings, however low and degraded, treat them worse than his horse or his dog? I think not. He should remember that he has those to deal with as refined in feeling and sensation as himself; who have the hearts of men made in God's own image, whatever may be the color of the skin. The negro is a man, as much as the white man himself, and in some instances, a higher manifestation of his kind than his brother. Then, on what ground is the negro unfitted for freedom? He bears the mark of Cain! Well, do not some of our color bear his mark too? Are not we the slaves of party, ambition, and selfishness? Nay, even some of the most gigantic intellects are foremost among those who bear either that brand or a worse. But even supposing he does wear the imprint of his God's displeasure, shall we endeavor to add to his misery and shame? Shall we, who profess to be Christians, followers of the lowly Jesus—He who commanded us to love one another, to do unto others as we would they should do unto us—condemn, insult, degrade and shame our erring brother? In God's name, No! It is our duty, and should be our greatest pleasure, to endeavor to lighten his burden, to remove his load of shame. But by what code of reasoning we have arrived at the fact that he does wear this mark, I have never been able to discover.

Another reason avowed is, that the colored man is of an inferior race. This seems to me the height of impudence and falsehood to arrogate. The race may never have produced as great men as ours, but does that show inferiority? The world never produced but one Shakespeare, one Milton, one Newton, one Schelling, one Goethe, but does this prove the inferiority of the rest of mankind? No; but it proves something else—that if we give all the chance of developing their powers of mind and intellect to the highest degree, it will be strange if genius does not get more frequently developed and brought to light, and so shed its blessed influence on the world. Have the colored races ever had this chance? If the history of the nations is true, I think not. But give them the chance to try their strength, give them the opportunity to prove their manhood, and see if they will come out from the trial with honor and dignity, with shame and disgrace. If the latter, they are inferior; but if the former—and I hope, believe, say, fearfully assert, that it would be so—we must have our heads in shame, and blush that we have so long and so shamelessly disregarded the laws of God and Christ, that all men are equal, of one flesh, and do dwell together in unity.

Again: How do we know that they are not fit for anything? We have not tried them. I look around the world, and see men violating all law, both human and divine; and because they have white skins, they are fit for freedom. I hear in Europe—in England, more especially—that the laboring people, the producers of the nation's wealth, are not fit to exercise the elective franchise; but it does not prove the fact. Neither will the assertion, that because a man has a black skin he is unfit for freedom, prove the truth of the matter. But I believe that, even in his ignorance, he is fit for freedom, and for these reasons—

He is a man, created in God's own image;—

He is a citizen of the world, born of a woman, brought forth in trouble and pain;—

That his outward manifestations are in all respects, save color, like our own;—

That he possesses a mind capable of everlasting progression;—

That he has affections, joys, sorrows, like unto us;—

And that, if he is free he will assert his manhood, educate himself, obey the laws, do good unto his fellows, be a useful member of society, worship God with all his mind and heart and strength, and love his neighbor as himself. But in slavery he is denied all this, and then told he is not fit for freedom! How miserable is such a subterfuge!

But, even waiving his equality with the white man, admitting his inferiority, is slavery itself right? Does Reason support it? Does that Declaration of which every American is so justly proud, that all men are created equal, with certain inalienable rights, and as on, approve it? I think not. If it were just and holy, and a glorious institution, why such fear about anything being said against it? Why such care to keep the slaves in ignorance? Why such anxiety to prevent the circulation of the Bible? Why such curtailing of hymns that breathe of freedom in their poetry? Why such searching of vessels, why such forbidding of certain papers, and many other such minor details? I know not, unless it is so pure that they fear to sully its purity by the awful truths of the Bible, by the polluting influence of justice, mercy and truth. All things that shut out these are base, bad, degraded, such as can only depress all who have to do with them. But it is because it is notorious to every one, that with the elements of truth in the mind, no man can be a slave, that these atrocities take place, that all of good is forbidden to enter the most unholy of unholy.

The laws that grow out of the institution of slavery ought at once to condemn it, for only out of the lowest depths of evil could such awful laws on humanity come forth. They are seldom put in execution. I have often been told. But that only increases my wonder, and adds to their shame; for if this is true, they are but little needed, and should be for ever blotted out of the statutes. But no, they must remain, to uphold this blessed institution, this burlesque of religion, this shameless, degrading, and disgraceful institution.

But still, I suppose, it will be asserted that the slave is unfit for freedom, and the lash, the brand, the wholesale prostitution of woman's purest and holiest feelings, the pandering to sensuality, incest and lust, will still be the means of education to fit him for it. It must not be. The time is coming, must come, when these things shall be tales of by-gone days, too horrible to be believed. The colored man must be upheld in his desire and thirst for knowledge. All that can be done to improve him should be done by every friend of humanity; but a vast deal still remains to be done by himself. Let him never fail in his duties as a citizen, as a husband or father, and a man, and the world will yet acknowledge his equality, will own his worth, and his footing in the race of progression will be safer and more certain for the sufferings of the past.

Let us, who believe the negro to be as much a man as ourselves, show in our every act and deed how much we reverence truth, wherever we find it, no matter of what color, country or clime; let our philanthropy be universal and world wide; let us peacefully strive to elevate the free negro, that the enslaved ones may raise their eyes and their hopes to him, and behold, may strive to become like him. One of England's noblest sons, speaking of brother Charles Remond, says the latter is a noble colored man, and he would not utter empty words.

To be fitted for freedom, we must have it, or have it within our reach; but if it is beyond us, we shall become hopeless, and grovel in despair and degradation, lose our manliness, and become slaves of fear, and fitting tools for despots. The time for action is come. Let us show we believe and feel by our endeavors to promote this most righteous cause. Onward, be our motto. Forward, our watchword, and the Truth will conquer. Public sentiment grows daily more and more in our favor; let us avail ourselves of it, and strive to make it grow from a sapling to a strong and sturdy oak, till the storm and wind shall only test its strength, not destroy it. But our great effort must be to do what slavery and slaveholders will not do—educate the negroes; and their influence on their suffering brethren will be strong and mighty, for between them will arise a strong sympathetic feeling, which will unite them as one man; and if unity prevails with the race, freedom will spring from the strength thereof.

But perhaps this is foreign interference. It may be so, although I am, or shall some day, be a citizen of this land. But my interference is based on the broad principle of the right of every human being to proclaim the doctrine of universal liberty for every son of man, without its or restrictions—the right to declare for ourselves and for others our undivided right to God's free gift to man; and to demand it from all and for all, in the name of Jesus of Nazareth; and while doing so, to fear neither shame nor condemnation, but to die in peace, and with that undisturbed firmness of manner that always carries conviction of its being demanded in the certainty that it will be granted.

We have no right to impose more bonds on others than we should be willing to bear ourselves. We who would suffer any amount of privation and misery rather than see those near and dear to us sold on the auction block, lashed at the whipping post, branded by brutal, gory hands, must never cease to proclaim its wrong, injustice, and shame, when done to others, and strive by every means in our power to mitigate and abolish all such evils, and to so purify the laws that no institution of any kind can exist in the land that is not founded in justice, and executed with mercy.

W. J. W.

DEATH OF PRIENITZ. The renowned author of Hydropathy, or the 'water cure' for human diseases, Priensnitz, according to the latest advices from Europe, is dead. A letter says:

'For the last year, Priensnitz has felt himself gradually sinking, and this winter, for the first time during a long period of practical life, he found himself obliged to limit his visits to the immediate vicinity of his residence, Grafenberg. With a usual headache, he showed symptoms of a general derangement of his mind. He treated himself with the utmost clearness of mind, but entertained little hope of his eventual recovery. He said he should not live to see his return. Up to almost the very last day of his life, he continued to give his advice to those who sought him. Poor Priensnitz, who had been perfectly clear to the last, but he looked like a shadow, and without a smile any longer on his face. The day before his death, after taking the 'cure' (as the curative process here is called), he was seen sawing wood for exercise, in a warm room, and very warmly clad. Thus it is evident the extraordinary will and moral courage, upheld by faith in the hydropathic cure, which he had shown with regard to others all his life, was strong in him to the last. On the day of his death, the 28th of November, his symptoms became aggravated; he grew weaker and weaker, and about five in the afternoon, he laid himself on his bed, without any assistance, and in one moment afterwards he breathed his last. He was only 52. In early life he received serious injury in the chest, from an accident, and used to say of himself that his constitution was bad—that nothing but his own mode of life and his own 'cure' would have sustained him.'

It is not known what attempts will be made to carry on the establishment at Grafenberg which was in full activity at the moment of Priensnitz's death. The most probable conjecture is, that Priensnitz's eldest daughter and her husband (a Hungarian gentleman of property), will carry it on, with the aid of some physician who has